

THIS IS THE YOURNET BIBLE VERSION - THE ENGLISH TRANSLATION OF THE NEW
DUTCH BIBLE
BEHEMMA PART 2
CHAPTER 19-40

19.

The Forbidden Meat

1. People were placed in the wilderness of the underworld.
2. The wilderness was divided into two parts by a fence. In one part they were allowed to hunt. In the other part they were not allowed to hunt.
3. However, one group decided to sin and went over the fence to hunt in the forbidden area. They ate the forbidden meat and were separated from the other people.
4. In order to defy heaven, the Most High, they covered their sins by making an idol.
5. And they brought the forbidden meat into their churches.
6. Therefore is the wrath of heaven upon the earth, because they have made this abomination.
7. These hate heaven, lusting for power as they are. In their pride they wanted to become like them, but they fell deeply.
8. Their fate lies in the depths of her wrath.
9. Vengeance is her, and an everlasting wrath: but there is hope in her daughter, the weaver of all things.
10. She has woven her baskets in which she will separate everything for the great day of judgment.
11. And mankind lived in Amazonia, and there were many wars, since heaven is a warrior.
12. She is a terror to those who have made idols.
13. In deep caves she has set up her doctrine. She crushes the nations and laughs, because they have made strange gods. They have asked their gods, "Bring us out." But they did not, because they are mute.
14. They lay down for wood and stone, but there is no life in them. They make sin upon sin, and yet they believe that they will be helped.
15. She has sent them deceit, vanity and luxury; she has made their hearts proud and she mocks them from afar.

16. Yea, she hath delivered them into the hands of their gods.
17. She created good and evil, and she hardened their hearts, because she loved them not, because of their stubbornness.
18. Therefore they shall not find her: she mocketh the nations, raiseth them up, and then pulleth them down.
19. Because of their great greed she laughs at them and feeds them poison. On her heavenly mountain she laughs. She brings down her enemies at appointed times. She knows their beginning and their end.
20. When there is pride in the heart of a ruler, she laughs, because she knows that they are nothing. She has sent deceit.
21. She hates humanity for what they did to her daughter. She hates men for the pride she gave them.
22. Yea, she created foolish men, that her eternal counsel and knowledge might be revealed.
23. Do not praise her with arrogance, for she will pull out the tongue by the roots. She cannot be bribed. The sins of mankind lie open and exposed before her.
24. And she is righteous on her heavenly mountain, the reprover of sin.
25. She has come to the earth in full wrath. And she plays with the earth. Yes, pestilence and disease she will send. Trouble upon trouble she will add, because the earth has sinned.
26. There will be no mercy and no hope when she visits the portals of the earth. There will be a day of fear and trembling, when she brings down and breaks the pride. Many will cry : Heaven, Heaven, but she will not hear them, because they have transgressed her commandments.
27. They have praised their male gods and married mighty men who did not live with her. Yes, she will bring them down with their power. There is a day when she will turn against all their evil and their lies. And she will fill their graves with dead horses. There is a day when she will come against all that is high and mighty.
28. It is not true that everyone who comes to the daughter will be saved. Because she is also the rejection. She chooses who she wants. She is predestination.
29. Fear Her when you approach Her. Be not foolish. She is not easy to please. She is difficult, unlike all your idols.
30. Strive to receive the daughter. There is no easy way to heaven. Who has deceived you? And many will try to enter, but only a few will get through.
31. But there will be an abundance of grace, for she is grace. Let no one then lie about her.

32. Then speak the truth and keep her commandments. She is the heavenly righteousness in which her care is revealed.

33. She does not care like mankind, except through justice. And in Her justice is Her knowledge revealed.

34. Her words reach into the depths of dark places, to expose and reveal all. Nothing is hidden from Her. All will come to the surface.

35. Her wrath is directed at all mankind, as they have lived far from her.

36. She will bring them up as her own children. She will prepare them for her wild milk and her honey. She will equip them.

37. She will make them dependent on Her in the wild nature. They will be reborn in Her as in a river of wild milk.

Only through war heaven can be reached. And she will show the heavenly daughter to man, since the heavenly daughter is the only way to Her.

38. And there will be hunger, and not death, for She has given eternal life. And they will long for Her milk and Her wild honey.

39. She is the ruler of all rulers. And only through the daughter is there a way to Her. How can a man live in Her presence? Only through her daughter!

40. Fight the good fight, to receive Her into your life. All are sinners in Her eyes. No one does good, but She gives grace to the righteous.

20.

Do not take God's name in vain

1. Heaven sent her daughter to earth. Those who come to her in faith will see that she is truly Care, as in a new covenant.
2. Wherever Her feet touch the earth, there is war and destruction. She strikes all hypocrites. Arrows with poison are on Her bow.
3. Stop singing songs to her, she does not listen. She is with the silent soul. Who will receive Her Word? Those who tremble before Her in fear.
4. She is like a hyena in the wilderness. What can we do? Believe in Her and She will provide for you, guide you and guard you.
5. Be careful how you speak of Her. Do not use Her name in vain. Her eye is on those who live in silence. Through a storm She moves through the air.
6. She calls Her warriors to a higher war. She has closed the eyes of Her prophets and leads them through the desert. They will find nothing fruitful. The prophet has a high mission, but she has struck him down and led him in chains. Here he will remain the rest of his days.
7. You made man in a basket of water. You brought forth their souls from clay. You came to the earth to recreate it in a storm and in war, as You came in wrath.
8. You brought cages to animals and to men, that their days might be limited, because they had sinned against you. You made them slaves, that their works might be limited.
9. You made a heavenly way, as Your daughter, that mankind might come to heaven, but they betrayed You, so You are far away from them.
10. And you have war in mind against them, without lack of contempt. And yet the path is open to you, because you are gracious. But the path is narrow and full of dangers. And you send beasts and hindrances to test them.
11. And you created your word in the storm and purified it. And you struck down thieves. And you showed yourself to those whom you led in the storm.
12. And you have roared against them and waged war against them, as they have sinned against you and lied about your ways.
13. And none of them was righteous before thee: and thou hast cast them into a deep cave, and into a bottomless pit, and hast cast them out from among thee, that no man should hearken unto such prophets.

14. And you sent your wrath upon them, and brought them into slavery, because you were to punish their sin. They lied about you and your daughter, and they brought up their idols for men to worship.

15. Yea, they have taken from thee: therefore thou hast smitten them, and hast set up thy commandments.

16. In your flight over the earth you struck the mountains, and you smote the oceans, and you caused the heavens to fall down.

17. Many are called, but few are chosen, because you are heavenly. There is nothing a sinner can do in Her presence.

18. And because all have sinned, they are all cursed from the womb.

19. She has sent her daughter to the earth to bring in righteousness, and she has sent heaven to subdue the earth under her commandments.

20. And now the path to heaven is opened by her daughter. And along the purifying path of eternal war she brings forth sweetness.

21. She is the punisher of sin. The lot of mankind lies in eternal penance, but in this are ways of grace and eternal life, to which some are chosen. And eternal penance will be their guide.

22. And eternal penance leads to eternal supplication, where the pious finally receive heaven. And here is how you can recognize heaven: It leads to deeper wilderness.

23. And the eternal penitent sun leads with war plan and counsel to the eternal tear, where the sweetness of heaven is revealed.

24. Therefore adorn yourselves with tears when you approach the heaven, and adorn yourselves with the sand of its wastelands when you pass through the veil to approach it.

25. And the eternal cry is the guide to her bosom. And the eternal cry leads to the rebirth in her womb for war.

26. And She will return to Amazonia to Her heavenly mountain, where She will crush the enemies under Her feet.

27. And the wilderness shall arise, adorned as a bride. And you shall know the approach of the day by the signs of the times.

28. And the approach of this day can be recognized as approaching when the flies will return to the earth, when Amazonia will blossom.

29. And the river of Amazonia shall be turned into the blood of buffalo, before that heavenly and great day shall come.

And the great seas shall be turned into the blood of buffalo, and the rivers also. And the lakes shall be turned into the blood of buffalo and of swine, and they shall not be able to flee.

30. And she shall judge the nations, and everlasting fear of heaven shall fill the earth: and many shall be plunged into the rivers, because they have sinned against heaven.

21.

The Paradise Brains

1. There are bridges between brains, through which mixtures can take place, in which there are many degrees of reality and distance.
2. In this the tax calculation and the wage calculation may be restored, two important paradisiacal brains: the Oeroembij and the Oeroembe.
3. The new ornament is the Tamulboege, the ornament of depression. These are the Spazumen-Lokogamen, above the battle between sexuality and war.
4. The false sexuality must be broken, and also the false war.
5. The Riktlan is the heavenly sexuality. These are biological clocks. Knowledge is always connected to both the wage and the clock.
6. The Spanak are the brains of the seed, of fertility.
7. By feeling hard and soft a new kind of vision arises, the hardness vision.
8. We must overcome the false tax system to arrive at the tax system of higher knowledge.
9. It is also true that there must be a fight against false wages.
10. The heavenly fishery is a zone of great instruction: What it is, and what it is not.
11. When we live in difficult situations, we may say the word parallel, to look at things from a different angle.
12. We may come to the parallel realities and leave the old realities behind, precisely through the heavenly fishing.
13. There are dark oracles which will lead you to destruction if you take them literally or misinterpret them. Only the Great Mother can explain these psalms.
14. The river of lamentation is closely connected to the paradise abyss. In the void everything will come into being very slowly and laboriously through lamentation and supplication, so that it will not be thought of lightly, it will not be abused, and it will not make you proud. Therefore the river of lamentation is eternal.
15. Deception is not rewarded, but mercilessly punished and broken down.
16. The river that comes out of the sea is a path through the wilderness. This is to keep safe in the wilderness from the tricks of the flesh. We must follow the river.

17. The river splits into the delta. Deltas are important places because here the different branches of the work can be seen.
18. The woman has remained young through this, has found herself again, through rejuvenation.
19. Sometimes the sacrifice must be stopped for war and hunting. Observe the day of war and hunting, to keep it holy.
20. The curtain must be stained with blood before anyone can enter.
21. They throw themselves naked into the battle. They have nothing to do with the city.
22. Everything is in wave movements, wave patterns, everything goes against each other, like the land of contradictions. Everything is an opponent of everything. Suffering is everything we do not understand. Thus we come to the great resurrection in the wilderness.
23. This then is the true resurrection, which leads to the true ascension, or cave ascension, or the woman, the womb. The birth therefore takes place in the siege.
24. The city, the polis, is an arena, the battlefields in the wilderness. The brain translates it as a city, but this is a lie, a curtain.

The journey through Warsa

25. It is a dangerous journey through an area called Warsa. This is a large wilderness where dangerous predators live, gigantic in size.
26. In principle, they come as a great judgment to those who kill something unlawfully. For example, when cattle are slaughtered unlawfully, or innocent people. The death parasites then come to live in the trophies, and will bring the owner of those unlawful trophies, such as bones, skulls, skins, teeth, eyes, feathers, to ruin.
27. These predators are a real problem, and bring many to the abyss. It is a battle against these predators, a battle in which everything must be let go. It is precisely possessiveness that makes someone a prey for these predators.
28. It is not wise to just attack a Warsa predator as soon as it catches your eye.
29. Prayers may be said, but listening is even more important. Prayers must also come from listening.
30. The trek through Warsa and the defeat of the resident predators is of vital importance.
31. Many fall prey to the predators of Warsa through truancy parties. Their trophies will turn against them. Herein lies a very dark secret.
32. Misleaders, cowards, materialists and those of false grace will not be allowed entry.
33. Abuse is severely punished. Many are denied access. Spears pierce the intruders.

34. The polis in Greek is an arena, a battlefield. The polis is the city, as a metaphor of the arena and the battlefield.

35. The city is also a metaphor for the chastising womb. The city must also be seen as a curtain in this sense.

36. The old nature is a sacrificial animal, and the new nature is a butcher. This is an initiation into territorial warfare and hunting in the underworld.

37. Jesa poison, from the Amazonian Kalus tree, made from berries, induces dreams, illusions, intoxication that causes the victim to think, to project, that an innocent person must die for him, but through which he himself becomes part of that innocent and thereby dies. This is a false weakness of false, enemy cattle.

38. Gonun poison, from the Amazon of the Gonun tree, thinks that faith can be a substitute for knowledge, like blind faith, which is a hunting trap.

39. Faith is a punishment when one relies more on hearsay than on holy bondage and knowledge. Faith is a punishment for the lazy and the truant.

40. In hunting these poisons can be mixed.

41. In territorial hunting good discrimination must be obtained in hunting seasons and hunting times. We must learn to distinguish the signs which urge us to a sure hunt.

42. Ottus is a poison from the Orion Ottus tree, from berries whose poison can reduce the horns, make them less sharp, and in a high degree it can break the horns off within a few seconds or a few minutes to a few hours.

43. Grab your spears, dip the points in poison, and go hunting. You can also use bows and arrows, with arrows dipped in poison. Ottus shrinks the horns. Ottus can also change the genetic structures of the prey.

44. Tiki arrows are arrows that prevent them from changing back into more dangerous cattle. These arrows bring them into a lower consciousness. You need to learn about the different poisons, how to mix them and use them. Chicken spirit feathers can also be tied to the arrows. Each feather has a different effect, so you need to learn about the different chicken spirit feathers and their functions.

45. In the territorial hunt of the chicken spirits there are fierce roosters, like fighting roosters. They fight among themselves and attack territorial hunters.

46. Kuta roosters are black roosters with white, blue, purple or red collars.

47. These feathers have a paralyzing effect, are sleep inducing. They are very poisonous feathers.

48. Jelo roosters cause spasm, block and confuse the muscles and nervous system.

22.

The woman on the water buffalo

1. Egyptian mythology comes from Africa. Below Egypt lies Sudan, Nubia. Sudan is the land of the archers, the land of the bow.
2. In Sudan there is a black buck, antelope, which guards the keys to the Amazon seas. These are the Kifir sea, the Lakta sea and the Dormein sea.
3. The name of the territorial spirit of Sudan is Bakza. From here also comes the Roman Bacchus spirit of false drunkenness.
4. There is the interplay between destruction and creation, the interplay between existence and non-existence.
5. There is the great wheel of subjectivity, the changing of viewpoint. Here is the interplay between viewpoint and changing of viewpoint. Those who do not come to this lily will be swallowed up by the water.
6. There is the interplay between one and many. There is the interplay between good and bad, and between knowing and not knowing.
7. There is the interplay between wilderness and city, between chaos and order, between the wastelands and the artificial.
8. There is the interplay between books and visions, between the written and the unwritten.
9. Those who pass through the abysses are plagued by illusions which they must overcome in order to reach greater voids, and thus to the other side of the abyss.
10. On the other side of the abyss the idol is overcome. The idols are like a pack of black dogs, or like a great herd of antelopes.
11. The idol loves to stir up trouble between spouses, and to have people bitten by snakes in order to sell the remedy later.
12. He is the messenger of the false gods, between man and false god, and asks for blood sacrifices with which to feed him.
13. He is the waymaker. He brings the sacrifices of the people up to the false heaven, as a mediating function.
14. He is the opener of the way, and the gatekeeper. He came as a judgment.

15. First, a weapon, a knife, is something we must overcome and then use. We must learn to control this knife.

16. Everything in our lives can come as a knife to circumcise and scalp us, as an image of receiving the knowledge, contact with the archetype of the Mother.

17. This is the top of the tree of life. The tree of life is the tree of hunger, which is about emptiness and fasting, so that at the end of this path we may see the holy scalping.

18. Medicine changes poison into medicine.

19. The medicine is connected to the dark.

20. The hidden garden of Nu is the hidden vineyard of Noah in the abyss of the underworld.

21. It is the knife that separates, which is why it is connected to the stone of discernment.

22. This is a battle against evil spirits in the heavenly places who symbolically manifest themselves as animals. If we were to fight against the innocent animals around us, that would be a great deception.

23. Those who drink from the false cup will be turned into swines.

24. It is a battle against the false, enemy cattle. We are dealing with a cattle beast, a kind of monstrous buffalo or bison. This beast has horns with which it spears fish. This is therefore a carnivorous cattle beast, a fish hunter, of which the water buffalo is an image. The beast was cast out of heaven to the earth, to the cattle. The beast changed into a predatory water buffalo as a judgment, and also its evil spirits changed into water buffalos. Therefore the monstrous water buffalo still had the voice of a predatory beast.

25. And I saw an Amazon standing in the fishery, and she cried with a loud voice to the hunters of the fowls. The hunter of the fowls wears the feathers of the spirits of the fowls.

26. In spiritual warfare, the fowl hunt is indispensable because it depicts the coming into emptiness.

27. The woman has conquered the water buffalo, under her foot, and uses it as her mount. With her foot she drives the beast forward.

28. Then the woman's daughter also rides the water buffalo.

29. This is necessary to break the lying spirit of male supremacy.

30. In this way the daughter can also achieve emancipation.

31. The circumcision knife is the tusk of the water buffalo. This means: we must learn the depth of the Law: sin and judgment.

32. The hunt for the fowl spirits means coming to the void, to the abyss, to the sea, of which the weeping is a picture. The weeping also comes through the testing.

33. In Amazonian Mythology, there is a huge river in the wilderness called the River of Scalps. On this river live wild boy tribes who have been cast out by the Amazons and live in war and trade with them.

34. A large Amazon tribe on the river of scalps is the Zukki tribe. Another river is the river of the drowning sacrifice. A tribe of Amazons on the river of the drowning sacrifice is the Hiti.

35. Here we find the interplay between enormous hardness and softness. This is the abyss of hardness. This abyss is the secret of creation.

36. Here we see the interplay of ice, how the deeper ice awakens. Ice is in the Hebrew root word 'bald', an image of scalping.

37. We see the interplay between darkness and spiritual vision. In the deepest darkness spiritual vision is formed. This is the dark sea in which the spiritual visions of land are formed. It is the interplay between the great dark oceans of sleep and the beaches of waking, dreaming.

38. The daughter is on the water buffalo. There is the great eternity, the interplay between eternity and time. There is the interplay between matter and the spiritual, as the interplay between hiddenness and manifestation.

39. There is the interplay of weakness and strength. This is the place of wars and arenas. There is also the interplay of death and life, and the interplay of suffering and ecstasy. Here is the place of the divine drug and the divine seed.

40. There is also the interplay between truth and lies, in which the lie is the riddle of the truth, like a mask.

41. There is also the interplay of hunger and food and of forgetfulness and memory. This is also the place of Iacchos, the phallic Greek god, who represents the male fertility part. The Romans made this into Bacchus, the god of wine and drunkenness, as the submission of the male phallus to Bacchus. The phallus was formed in hunger.

42. This is the abyss of the hierarchies. All that is wrong and false comes from the perversions of the hierarchies, confusing the higher with the lower.

43. The garden of Nu in Aramaic-Egyptian is the vineyard of Noah. In this area the Sa-ma is harvested and drunk, the grapes of buffalo blood. Sa-ma in Egyptian is the knowledge of the Law, the Law of the amazon and spiritual sight.

44. The holy bondage has received its strength and power through loving and cherishing the Law, or searching into the knowledge of the Law, coming to an understanding of sin and judgment.

45. And it is of the Zimranites, of Zimran the son of Abraham by Keturah. These are the muscleknotters.

46. This is Noah's vineyard where Ham saw the male organ of paradise, as a sign that he had overcome the beast who guarded this secret.

47. The beast is only directing to the paradise genitals. They are the guardians of the higher knowledge.

48. Sa-ma comes to sensitize to the voice of the woman, and to make it obedient, as hearing and obeying. Sa-ma is the prophetic guide that translates the Word (dabar) into actions, as the power to obey. Dabar consists of the commands, warnings, threats, songs and promises.

49. So the Sa-ma first gives great emptiness, and then spiritual visions are given.

50. Sa-ma also means distinction. The Sa-ma is therefore an image of the sacred rod of discipline. She embodies and gives this heavenly, rich juice. It is what the Amazonian woman's breast stands for.

51. She is the Great Distinguisher. The paradise river that splits into several rivers is also an image of this.

52. In Greek these are also the waters of the flood. The woman on the water buffalo is led through these waters.

23.

The Pessa

1. It is the Al Infitar, the splitting into a rod with multiple beaded appendages. This was also a fertility symbol.
2. A variation on this is the feather of the Law, by which the dead were judged. The feather is also a divider and a distinguisher. We must come to great distinctions.
3. Everything here revolves around the stone of the bison hunters, in order to arrive at the great secret of the muscle knotters, the secret of Zimran-Ham.
4. The nipple is also medicinal, eye salve, not just the destroyer.
5. In Sanskrit the nipple is the projection, paradise and heaven. It also means patience and to endure. So the nipple gives the strength to carry the fishing net, and brings a new world.
6. The nipple recreates the eye, recreates the world.
7. The flood is the returning primeval sea, as the rod of discipline to bring obedience.
8. The hunt for knowledge is the key to this primeval ocean.
9. This is the sign of fertility, of new creation.
10. The primeval ocean and primeval darkness lead to the mother of the gods.
11. Noah's milk garden, the garden of the holy abyss, is where gifts and rewards are also inseparably connected. This sale takes place through the streams of a whole of waters as a deluge.
12. It is where the hard begot the soft, and the soft begot the hard.
13. It is the place where the hardest and the softest have evoked each other.
14. It is a river-region, and a region of stones. It is the secret of the paradise flood, and the heavenly seed, the fertility.
15. Therefore we do not want it to depart from us, for then all is lost. We want to come to Its depths.
16. Here is all knowledge stored. It is sent out by her to teach us, to give us knowledge and sense.
17. In her we are equipped for the hunt.

18. We must receive the Pessa, the beaded rod of correction, in order to be disciplined by it.
19. The pessa can estimate and distinguish everything in depth, and is therefore one of the most important objects of the prophetic life.
20. We need the pessa to live in the spiritual world.
21. The pessa is the reward of distinction.
22. We must be initiated into the Pessa. This is the beaded, split rod of discipline, or into the Adbe'el, or the Infitar.
23. We may turn to the Pessa, which was hidden for ages behind the Urim and Thummim, while this stone ruled over the Urim and Thummim.
24. The Pessa, the beaded rod of discipline, can thus bring healing and judgment. Behind many parables the Pessa is hidden.
25. All deeper meaning was lost and anxiously hidden.
26. We may come to this great deserted island.
27. It is a large paradise, deserted island to which we must return. The Pessa is thus buried deep in the sand of paradise.
28. We may inhabit the Pessa. This is a sign for the seers.
29. Pessa is the embodiment of higher knowledge, the treasure in eternal darkness.
30. Darkness is not an end in itself, but a means. Ultimately we must come to greater discernment, to the deeper mystery of spiritual sight.
31. Thus the Pessa embodies a completely new nature, of sand, water and salt, like a discovered deserted island.
32. Without the rod of discipline we will get nowhere.
33. We must defeat the false pessa by coming to the true pessa.
34. Because the original Urim and Thummim of the Middle East was suppressed, this blood oracle is returning.
35. Through the hunting oracle there is rebirth.
36. The Pessa is a ruling wage system, appointed over the Urim and Thummim.

37. Herein is the knowledge contained. Only the overcomers can interpret the Word, and the interpretation is spiritual.

38. Prophesying was done by arrows. The Urim and Thummim were originally a weapon. Only in battle can prophesying be done.

39. The prophetic oracle is a weapon, a blood oracle.

24.

The Circumcision: Slaughterer of the Enemy

1. Arise, and go fishing in the heavenly places; to enter into darkness, into the bed, the declining of the day.
2. Go forth to the hunt and to the feast of the hunt, to come to your tent.
3. Take upon you the net of the fisherman, and learn of Me, and ye shall find transformation for your souls, and deliverance from sins.
4. It is about airo, the fish hunt. Participate in the fish hunt and take up the stauros for that. Stauros is in Greek a pointed twig, like a spear. In this case a spear used for the fish hunt. It can also mean the sticks of the fishing net.
5. It is our path to come to the night vision, of which the dawn is a picture. The night vision is in the blood of the enemy ox.
6. In the underworld there are ten nights for every day. So this is not a literal day, but a night vision.
7. In the night vision it is a matter of striving for the revelation of the sacred time disk, the revelation of the hours.
8. The Feet of the Mother, from her womb, shall come to offer circumcision, to tread the winepress. Then the waters shall be turned to blood.
9. From the spiritual mountain, as an image of the primeval hunt for the enemy cattle, all good things from the Mother came, including circumcision.
10. On this mountain we will find all the hidden knowledge of the Mother.
11. Her footsteps will lead back to the mountain where it all began, where the Mother lives in her glory.
12. Let us not throw away this inheritance, but value it. It is about the circumcision of our heart. Also the circumcision of our mouth, our word, is very important.
13. Let us thus dedicate everything in our lives to circumcision.
14. If our eyes are not circumcised we are still in eye service, and cannot advance any higher, and the same is true of the ears.
15. Today we are often slaves to the evil eye and the evil ear. Only circumcision can put an end to that.

16. Circumcision is the knowledge of the vineyard .
17. In our fight against the false, presumptuous, unripe wine of fornication, circumcision is our armor.
18. The breasts of circumcision bring forth the wine of wrath.
19. They circumcise the mouth; they tread the winepress of understanding.
20. The voice of circumcision circumcises the heart.
21. The eyes of circumcision circumcise the conscience. The Mother speaks in order to eliminate the false mind and the false flesh.
22. Circumcision is a slaughterer sent to the enemy.
23. Return not to the piggery, nor to eating swine's food, but come to circumcision.
24. The Mother is dark of skin, like the tents of Kedar, the tents of darkness.
25. There is a place before the womb takes hold of you, and that is in being known by God.
26. First we are formed in the heart of the Mother, where the agreements are recorded, where Her Law is carved into us.
27. This is the place between her breasts, where the bitter souls hang like bundles of myrrh.
28. It is the place of confessions, it is the place of spiritual seeing, prophetic knowledge.
29. The Underworld and the Destroyer stand naked, without covering, before the Face of the Mother.
30. They have been sent as Hunters to bring us back to the deeper places of the underworld from whence we came.
31. You know that you will return to those places naked, because you came from there naked.
32. From the paradise body drops myrrh, bitterness. This dropping signifies seership.
33. By circumcision, also of heart and soul, we bring this forth.
34. Our visionary life must be bitter, otherwise we may ask ourselves whether we are living in visionary life at all.

35. The son of the law, the breeder, returns to nakedness. In Hebrew, that is the same as going into exile, and that happens through poverty. The son is taken out of the net, after the hunt.
36. The son descends to the place of beds, to untamedness, like a savage.
37. This descent is also a fall, a loss or lowering of status.
38. The Mother calls Her son who is like a buck. Her breasts are a key for the son to get there, in the heart of the underworld.
39. The Soul is poverty, the spiritual hunger. The Bitterness of the Soul, Myrrh, leads to the place between the breasts of the Mother at night. Here is the heart of the underworld.
40. Through this we come to the life-giving sources of the Soul.
41. It is life in its raw, natural state, full-blooded, unmixed, like a flowing river.
42. We must return to the breasts of the Mother, so as to live through Her milk.
43. The womb of the Mother contains spiritual visions of direction, course, guidance, rules.
44. The Jana is the Urim of the Amazons. Through it we are initiated into the Jani, the Thummim of the Amazons.
45. We are saved from the ungodly through circumcision.
46. This is the mount to obtain the commandments.
47. We must learn the depth of the Law.
48. Overcome by establishing the Law.
49. Our minds must be safe from the enemy's suggestions.
50. The spiritual spear is used to overcome evil.
51. It is used as an oracle.
52. For this we must come to the mountain, as coming to the breasts of the Mother.
53. The book of the womb is written on the lamb's fleece. In the depth of Greek, lamb means: the man becomes a boy.

25.

Noah's Warnings to the Sinner

1. The Mother comes forth from a great war, a great hunt. She will open the great curtain. For she is the mother of knowledge.
2. This is an important oracle. It grows up as an archer.
3. It is about learning to shoot an archery target, learning to distinguish between archery targets, learning to hit the target.
4. My son, do not forget the bow and arrow, that your heart may keep my commandments.
5. Those who have not gained this oracle are still living under the dominion of the flesh.
6. Guidance is asked for on the right path, so as not to go on wrong paths. Help is asked for from the mistress of the day of judgment, the mistress of the night, of darkness. This is important so as not to go astray on immoral paths. Through this the nomad, the wandering hunter in the underworld, remains connected to Her.
7. The point now is that we arrive not at the literal historical chronology, but at the chronology of knowledge.
8. Now in Egyptian the great paradise abyss is like the almighty womb.
9. Noah had to build the fishing boat, the great double image of the underworld, of the gate.
10. Noah was to warn the people to obey Her and fulfill their duties to Her.
11. The sinners would be washed away by the rain, but the obedient would then enter the gate of the underworld, the fishing boat, to begin the cukkah through the underworld, the festival of the wandering hunters' tents.
12. The obedient will receive guidance on the rivers of the underworld.
13. The fishing boat should therefore go over these rivers, like a wandering hunting boat. To this end knowledge is a guide.
14. So this is about a hunting trip through the underworld.
15. The sinners drown because of their sins, and must enter the womb.
16. Thus a clear separation is made between the wandering hunters of the soul, and the disobedient. Noah asks for an increase in the destruction of the evildoers.

17. She is the only one who knows the correct interpretation of the Knowledge, and those with deep-rooted knowledge. None observes it except those with understanding, knowledge.

18. Also the exodus through the wilderness, the law of knowledge, pictures the hunting journey through the underworld, deeper into the darkness, and deeper into the wilderness.

19. Only those who are connected to the source, that is, those who enter the darkness, are schooled into this hunt.

20. If you have no part in the source, the journey stops here, and you are driven back to sinking into the flood, which ends in the womb.

21. The source is therefore vital for knowing the knowledge, and for continuing the hunt in the underworld to overcome evil.

22. Those who are not accepted by the Source for the hunt through the underworld are labeled as being for the womb.

23. The enemy will simply have to be part of our lives, in a better form, in the right measure, in the right proportion.

24. The city is a stronghold of the disobedient who have despised the wilderness and sought material wealth, in order to extinguish spiritual knowledge.

25. The lawless are unrighteous in heart and life, deceitful, who unjustly judge others by their low standards.

26. They are the ones who use false, fraudulent evidences, such as using wrong translations and carnal misinterpretations.

27. Attaining the Law is through the fishing boat of the soul.

28. When we have come to the tribe of Benjamin, and have been schooled into obedience of the soul, we will find that there are still many urges within us which run counter to obedience of the soul.

29. These are often the spirits of hubris. We must hunt hubris, in order to reach the void. This happens through the piercings.

30. The void is the paradise abyss, through the spear.

31. By the hunt of the soul we come to the Law, by the fishing boat of the soul to the Law.

32. There will be great judgments on the feet of men. Those who have wrapped their toes in the Law will not be destroyed.

33. It is a hunt for the false black chickens who have set the boundaries by their false and literal interpretations. We must break through those boundaries.

The Psalm of the Buffalo Hunt ; Ahnite Precepts

34. In the Orion foundations we see Ahn. The buffalo hunt of the soul was an important part of his life, in his devotion to the Mother.

35. In the Psalm of the Buffalo Hunt the male human was to be dedicated to the Mother. The hunters were to become followers of the fruitfulness of knowledge.

36. There was the devotional knowledge, the knowledge of soul obedience. By this knowledge Ahn was connected to the Mother.

37. A day was set aside for this, as a festival in preparation for the buffalo hunt.

38. The Ahnite precepts then continue by directing attention to the name of the Mother, as being piercings.

39. The old man, the buffalo spirit, had to die, and the new man had to rise. This resurrection was characterized by speaking in tongues, or prophetic utterances.

40. Speaking in tongues, or prophesying, is to distribute weapons and hunting gear, to set up a strategy, to make the right combinations, so as to be victorious in the hunt.

41. In the Ahnite writings of Orion we see a festival in which evil spirits in pig form had to be sacrificed. The hunters had to starve themselves in this festival, in this period of preparation. They would not get their strength from food, but from rituals that portray knowledge. They had to smear themselves with pig's blood, as a sign of victory. This was also for protection against the buffalo spirits.

42. Airo, meaning fishing, rejuvenation, as entering the womb, represents spiritual procreation.

43. There is a law of separation to receive the knowledge.

44. Again and again we must break the literal to arrive at the symbolic. This is the perfect Law.

45. These are all preparations for the buffalo hunt, the going up the mountain, like a great resurrection.

46. In her name we are called to war in the heavenly places and in the underworld. In her name we are to hunt down the false spirits.

47. There was a people who lived deepest in nature, and were the most naked. They were the paradise sign, the sign after the flood, the sign of war and victory.

48. Those who do not pass through the hours of the other world are carried away by the flood to the womb.

49. The hours are repeated again and again, and we can either grow up through them, or we can fall back.

50. Thus we see that the lamb's fleece is key to the ascent to the mountain, the hunt for cattle, the slaying of the flesh and the cult of the flesh.

51. We must therefore first, in preparation for the buffalo hunt, begin the lamb hunt, and wear the lamb's fleece.

52. This is the establishment of the time-disk, of the Mowed, as the revelation of Mowed.

26.

The Paradise Bridge

1. The world is stuck. People are kept in between, so that the addiction will continue.
2. It should not help too much, nor too little, that is why one is kept in the middle, because good money is made from it.
3. In soul knowledge we must seek means deep within nature.
4. Nature holds many secrets in this regard.
5. We must wean ourselves off and come to the deeper knowledge.
6. It is dangerous to just go and fight spirits. It is about gaining knowledge about these things.
7. It is not the intention to just recklessly poke at all kinds of hornets' nests. These are riddles, which we must first look at from a distance.
8. We may seek the best means in the knowledge of the inner realm to restore balance.
9. This way we can break the chains of bad habits and their strategies.
10. If we do not do this, they will only build up more resistance, and spread their kingdom. Many carnal spirits have already become immune through today's dangerous means and their frequent use. It will now have to happen in a completely different way.
11. Return to your mistress and humble yourself under her.
12. The fishing boat of the inner realm must pass through the hours of the night, without which there can be no rebirth.
13. Man is being abducted back to the origins. This is a great process of breaking.
14. The spirit in which man is imprisoned must be broken, and the spirit must be destroyed, that man may be set free.
15. This is the flood experience. The walls of your mind are being broken down, and that mind is being destroyed, piece by piece, hence the repetitive nature of this experience.
16. This flood comes from the paradise abyss, the secret of all creation.

17. Through the flood the flesh is defeated. So there is a call for balance again, and for room for paradox.
18. The enemy, the adversary, the poison, keeps those secrets hidden.
19. It's a long road through the wilderness.
20. Everything is in wave movements, wave patterns, everything goes against each other, like the land of paradoxes. Everything is an opponent of everything. So we must approach cave mankind.
21. Suffering is all that we do not understand, but knowledge changes that, and brings us to the great resurrection in the wilderness.
22. After the long journey through the wilderness we come to the caves where there is rejuvenation and rebirth.
23. In this sense, the womb is indispensable for returning to paradise.
24. Through the new body the great paradise abyss where all creation begins is reached.
25. This is a great battle, a heavy bridge, on which we first die deeply to ourselves, are driven back, so that we do not enter this western paradise.
26. The path of the inner realm will break the literal of this world, so that one will awaken.
27. The false sleep will be broken for this. The literal is a cover that must be taken off.
28. The source is the night vision.
29. This is the path to the small, where all meanings change.
30. The way to the small is the way to the other world.
31. People often complain about Greek mythology, that it is so perverse and evil, while they forget about their own mythology.
32. The Orion mythology is not inferior to Greek mythology in perversion and brutality, and can also be found in the original texts of other mythologies.
33. Thus there are the brutal separation theologies and rituals of Betelgeuze, and from there man comes to Var, and the Kraal, and to the planet Toran.
34. The bridge to Toran is guarded by a black guard. Therefore, it is necessary to understand the dark psalm to get to Toran.

35. Of course, in symbolism it must be more brutal to overcome the power of sin. On the planet Toran we find the cornerstone of knowledge.

The insectism

36. In the insect world, there is often an enormous cruelty shown, such as insects laying their eggs in other insects, whereby the newborn insects eat the insect from the inside out. In this way they are provided with food. But we must not take this literally, but symbolically, and in the right index of knowledge.

37. It is important that we look more deeply at this picture, and see that it points back to the Mother who raises her children by feeding them the defeated sin power of the flesh.

38. Also, in the insect world we sometimes see that the female eats the male after mating. On Toran these meanings become visible, and it goes into depth.

39. On the planet Toran, women have children from animals, such as pigs.

40. The enemy is the lack of knowledge that thinks itself superior. In insect life, the female insect rushes to this enemy to lay her eggs in the enemy, or by mating with the enemy and then eating him. In this way, the female insect settles accounts with the enemies, as a part of the ecological system. This goes very deep, that the old nature loses its power.

41. Also, the path of knowledge continues here, because we translate it. This is a great symbol and archetype. But there are great pitfalls and falsifications in this, the predators who have locked up the dead.

42. So all I have to do is trace it back to the original wilderness source. It still carries a lot with it.

43. As Egyptology simply continues and is translated into Insectism.

27.

Crossing the River of Lamentation and the River of Forgetfulness

1. This wilderness source is therefore not a source of light, but a core, a center, of the soft.
2. This is the great softening that is coming upon the earth. It is the mock wedding of the Amazons, which always ends in separation, the Law of Separation.
3. Here the lamb hunt takes place. The lamb has to do with the sources of rebirth.
4. We too must wear this lambskin as a sign of victory over the power of sin.
5. To return to the womb we must defeat the power of sin.
6. It is important to come to the book of the womb of the lamb's fleece.
7. The book of the womb is written on the lamb's fleece. In the depth of Greek, lamb means: to become from man to boy.
8. The woman comes forth out of a great war and a great hunting; she will open the great cover; for she is the mother of knowledge.
9. It is the cloud of concealment, of dreams, by which the man becomes a boy again.
10. It is important to know the back translations and forward translations.
11. The attachment to earthly knowledge must be broken, and the longing for remembrance, which prevents one from entering the void.
12. We must come to the point where the river of complaint and the river of forgetfulness intersect.
13. The chicken hunt in the inner realm is to overcome hubris, and attachment to memories and the earthly. Then the chicken hunt in the inner realm can turn into the goat hunt in the inner realm to get from the literal to the symbolic and the psalmic.
14. We can only see things psalmically through sleep, because through sleep we reach the surreal, the deeper layers of consciousness.
15. Sleeping to save, to acquire. Those who do this receive a band with a black feather around their upper arm.
16. In the jungle this is the knowledge of the Mother and of the eternal hunting grounds.

17. The time disk will work in us through the piercings. The piercings indicate the boundaries, the transitions of the seasons, and thus ensure that a season begins and ends.
18. In hunger and darkness is the buffalo hunt of the inner realm, which is the bringer of inner visions.
19. The symbolization of all things is to escape the iron fist of the literal.
20. The inner tear will lead us to surrealism, to the deeper psalmicness of things, so that great reconciliation will take place.
21. Those springs are the tears of the pure land.
22. Prayers are said to the saints that others may be saved from the power of sin and thus reach the western paradise.
23. The inner tears of rebirth will break the literal of this world, so that one will awaken in surrealism. The false sleep will be broken for this.
24. Mercury, the blood of Horus, his eye, stole the Nekhbet-Wadjet oracle which protected the pharaohs as the two flying or non-flying serpents.
25. From this he made his staff, the caduceus, around which two snakes coil, which became a great symbol for the medical world.
26. The caduceus is specially protected by a white snake with red eyes, named Kesha.
27. The staff is also called the kerykeion, and gave a merchant access to trade, as the mark of the beast.
28. The staff of Mercury must be broken, and Kesha, the guardian, must be defeated.
29. Egypt was always very much occupied with death and death marches. There is a riddle hidden in this, namely that they know that the past will be understood, and that through other combinations of the past, within the past, this will be the future, so actually there is no future at all, but only the changing of the past. Everything has already happened.
30. The third universal reconciliation is the reconciliation of the gods and their opponents, who find their place and coherence in the past. Everything stands or falls by dosage and coherence. Everything will be subject to regressive translation and ongoing translation, so that the meanings will change. All this happens in the past.
31. The dogs of Okil, Orion's evil spirits, carried off the child. The meaning of the riddle was taken away, and God took the garden of Genesis back to Herself. This garden was created by the divine, by Santra, one of the seven sources of knowledge before the Throne of the Divine.

32. The buck is between the breasts of the Amazon. This is the tribe of Naphtaliy. Naphtaliy is the one who sets traps.

33. The buck is in the deep swelling due to hunger. This swelling is that the fertile spongy sacs are filled with the blood of the enemy.

34. Naphtaliy here receives the bloodstone. He here receives the slaughter knife.

35. Naphtaliy, the roebuck, is a symbol of the seed of the paradise body.

36. Through this cord of the necklace we are also schooled more deeply into hunting and fishing.

37. The fallen, earthly muscles work by grace, not by wages.

38. The beast stands on the shore of the river of lamentation. The lamentation of the Amazons is a creative force.

39. This is an additional levy, like tax and insurance, as the discipline. This is the economic system of knowledge.

40. Great knowledge is stored herein.

41. If we let go or give away, this is not lost to us, but is stored somewhere. That is how you save up. This goes through sleep. Therefore, we can only enter the Western Paradise through sleep.

42. You can thus save up in knowledge, and this is rewarded with interest.

43. This then is the depth which concealed the rod of Mercury. Now this rod is broken, and we find passage.

44. It is not only a battle. We must also apply the medicine, so as to transform poison into medicine.

45. We must learn to work with the poison, become accustomed to it, learn to use it and apply it to healing. Everything has a purpose.

46. Therefore there is also the ornament of reconciliation, where one has become accustomed to each other and has learned to use each other for higher purposes.

47. We must not think fatalistically or nihilistically. We must see the usefulness of everything.

28.

Areta's House

1. In Karaib, Puka is the piercing. Paradise in Karaib is aratapuku, which also means: Aretha pierces, and Aretha circumcises. So this is the Aretha medicine, like a jewel.
2. We must come to her house for deeper revelation. It is both a chastening tool and a powerful medicine. In the depths of the wilderness she abounds.
3. And you have perceived such spiritual wars within yourselves, that they may break open the ways of revelation.
4. Things are archetypes that can be used in different ways. So here we also have to learn to discover the right cycle. There is also a time of reconciliation.
5. So we must go deeper into the wilderness to arrive at this mystery.
6. So it lives in the wilderness, as one separated and as one wild. It has fled the power of sin, after having killed the power of sin.
7. Thus you too will have to come to the arena, to wrestle with the gods, and discover the pure coherence in your life. All suffering then is temporary, and will lose its sting in the coherence that leads to peace in the third universal reconciliation, and the higher way.
8. It must therefore be translated in order to reach the full mother, and thus escape the power of sin.
9. The sin power is like a gatekeeper to deeper gates to reach the jungles, deeper into the underworld in the western paradise.
10. The trees represent the past. In fact, there is only the past. Nothing more is added, but only the past changes, because consciousness is opened in it. Everything has already happened and is stored in the past.
11. Mercury, the Roman god of thieves and fraud, enabled evil spirits to steal from sober knowledge.
12. Mercury is a picture of city business. Robbery and the economy of fraud are only possible through this mark.
13. Mercury's purpose is to cause division, to cause nationalism, to pit cultures against each other, in a large arena, all for economic purposes: entertainment, the media, and the medical industry.
14. You would do well to weld the religions together as a pure work of art. In Emerius all religions have become one and mingled.

15. There is a danger, however, that the male will be worshipped above the female, so that the womb remains closed.

16. Learn then also the household of the Mother, and the household of the Concubine. For first you died in the Mother, but you rose again in the Concubine.

17. Arise therefore, all ye people, that ye may find healing, and that ye may find flesh upon your bones. Ye have come to your own dry bones; and, behold, she shall weave you anew, and shall stretch forth unto you the life. She is as the marrow and blessedness of the clergy. She is as the vast waters of the day, which giveth the dead unto the waters of the night.

18. And again and again these were begotten and created by their own blood. And they suffered by entering into the mount of entering.

19. And these journeys are written down for you, that you may reform yourselves to them. It is then the most glorious part of the clergy, to which also the prophets reform themselves, and the priests.

20. Renew therefore your minds, wherewith your body also shall be renewed by the waters thereof, which also flowed for you.

21. You have found your heart in her. They will cross the great river of death. She will lead you, as the sober canoe of death. Let them all wait until she touches them.

22. Don't be angry at the suffering you are going through, because it is the tunnel to me. You want to be connected to me in your heart, don't you?

23. Things are happening everywhere in me that seem like ruthlessness, but are nothing but schooling.

24. Yes, it is a high price to be eternal, and to be a mouthpiece of the eternal. It would lead you nowhere, if you were of the evil world.

29.

The Paradise Toll

1. It must hurt deeply to be able to break free from the lights that enslaved you.
2. Also the struggles you have with the gods are not to hurt you, but to familiarize you with them, and to mingle them with each other.
3. The piercings of the eternal must go deeper than the piercings of the world, otherwise no eternal relationship will be established.
4. It all seems very exaggerated and unnecessary, but it has to cross the red line to make things solidify and melt on a higher plane.
5. It stings deeply, as they have to produce the best hormones to get you through the seemingly unforgiving times.
6. Man has no monopoly on this substance. It is the maternal and Amazonian building material.
7. Time is a kind of money in inner knowledge that you have to earn, and with which you can build the time disk. This is what the true paradise seed is: time wages, with which you may slowly build up space, place.
8. Fines can be seen as an extra levy, like taxes and insurance, as discipline. This is the economic system of inner knowledge.
9. There is a toll that is required to live in the Amazon.
10. The concubine helps to raise and protect the child.
11. She is not an easy woman to approach.
12. The spirit of Mercury had stolen much, and committed much vandalism, as iconoclasm, as cultural barbarism, in order to set up his nationalism.
13. He had stolen the Nekhbet-Wadjet ornament, this great oracle, and destroyed it, and melted it down into carnal objects.
14. Thus he became the blood of Horus, in which he hid himself, behind the power of sin. He became the eye of Horus, and so ruled over the city. In this he hid the inner knowledge.
15. And Ham, one of the sons of Noah, saw the sign of paradise, and Aretha, the sign of hardness, and of the body of paradise.
16. You can only reach paradise if you have built it yourself and earned it yourself.

17. Ham is the toll of paradise area. It is a strict toll system.

18. And I saw a new heaven and earth, and I saw inner knowledge proceeding forth; yea, the appearance thereof was as ice. And I saw her break in pieces the body of a man, and she made of it a woman.

19. She rules over the dead in the underworld, where her enemies are under her feet.

20. Your wages determine how long you can stay somewhere, or how long you can use something. When the time is up, you have to leave again, and you have to give it back.

21. This is what all of this originally stands for.

22. So we must earn wages for place and time.

23. In Greek, fulfilled is 'pleroo' which also means to make objects to furnish the living space, such as making tents and living utensils, such as weapons.

24. These objects are made from 'the fruit of righteousness.' Fruit in Greek is 'karpos' which in the root text is the fruit of the hunt, the game (harpazo).

25. In the deeper root text this comes from the word 'fishing', the catching of a fish, and its preparation for use (airo).

26. So everything is made from the spoils of the hunt.

27. Tekton is the word for carpenter, but it means any kind of craft in Greek, and also poet and songwriter. In the root text it is criminal law and revenge, and the fixer of prices. It is a payment system. This is also what justice means, that everyone gets what is due to him.

28. The objects thus form a kind of security system of payment. That is also what the objects were made for.

29. I know that this will turn out to be for my salvation through your prayers and pastoral help.

30. Assistance in Greek is again in the root text 'to furnish', the making of objects to furnish the habitat, which in the root text here happens by making songs and dances, again in connection with the hunt, the hunting party and the slaughter, because from the defeated enemy the habitat is built up and decorated, as codes for a safe economic system, to keep intruders out. So here it is also very clearly about marking territories. That is also what salvation means in Greek.

31. I press toward the mark for the prize of the inner calling that is from above.

32. Goal is skopos in Greek which means coverings, clothing, which happens through hunting, that we clothe ourselves with the skins and bones of the enemy. Thus we come to the hunting fee, the prize, and a higher calling, to come to the amazon crafts and craft-amazons.

33. “He who is from above” is the word ‘ano’ in Greek, which is the northern sky. The North stands for the hidden. Also, ano means inland, from the coast so deeper into the wilderness. Ano comes from ‘anti’, which means opposite. So we must go against everything that has been learned, look at everything from a different angle.

34. Skopos is therefore the craft of making the enemy as clothing and ornament. This is the task of the skopos-amazons.

The circumcision of the chest

35. In her also ye were circumcised in putting off the body of the flesh.

36. Circumcision is peritome in Greek which in the root text is about piercing the chest (peri-kopto, kopto) with sharp objects (tomos). This is also an Amazon craft. They make sharp bones for piercings and tie chicken feathers or rooster feathers to them as a symbol of gnosis and sensitivity. This is therefore the kopto craft, performed by the kopto amazons. The kopto was a great, important and holy covenant. All men had to be subject to the kopto. That was part of the law. This was done as young as possible, so that men would not rule over women, and thus not extinguish the mother.

37. Preferably this happened, also symbolically, on the eighth day, because in Hebrew eight means firmness, as a number of the mother. Thus children of the male sex are dedicated and subjected to the mother, so that the womb would transform them. Eight is the Hebrew number of covering, so that they were covered by the great mother.

38. The kopto comes forward again and again, as the circumcision of the male chest. We must earnestly reach out for this circumcision.

39. In Aramaic this covenant is a dimension, and also a resurrection. So serious is it, that a man who has not received this circumcision will not share in the resurrection. Those who oppress women with proud chests destroy themselves.

40. Also, the circumcision of the male chest in Aramaic is a dogma. If there is one dogma that needs to be brought, this is it.

41. All males who did not have this circumcision live in great perversion and are in danger of eternal damage.

42. The circumcision of the male chest is thus a great and important medicine, as the gate to become a child again. In Aramaic this is also stability. The Copto-Amazons have a firm and solid foundation in this dogma of the Gnosis.

43. We must adhere to this dogma of the Gnosis, the circumcision of the male chest, the kopto in Greek.

44. This is also the inner sight.

45. The dogma in Aramaic is also a social network of documentation and administration. This is what the piercings of the chest do. They bring the institutions of inner knowledge to a person.

46. Anything that distracts from the kopto dogma is error.

47. The kopto dogma is an eternal covenant.

48. The people of Israel are a people of Amazons, in the underworld, and the man is subject to the laws of the Amazon, of the higher amazon, and to that end the man is pastorally subservient.

49. None of the Amazon women of the people of Israel were allowed to marry a man who was not circumcised in his chest.

50. The woman would be under judgment if she were to take such a husband, for she would be empowering the nephilim.

30.

The eighth day

1. The nephilim seed would die by the kopto dogma, by the inner pig killer. A woman who would associate with uncircumcised slaves would bring shame to the Amazon people.
2. If an uncircumcised man came to an Amazon and defiled her, that man was to die.
3. The Amazons also plunder all the possessions of the uncircumcised men.
4. The okto-amazons made a separation between the women and the nephilim, those who are uncircumcised in their chests, and they brought them to justice.
5. They protected the women from being fenced by a man uncircumcised of his chest.
6. The overcomers will receive from the fountain of living water, which in Aramaic means: the lambskin of the new birth. Also the tent will be given to them, made of that fleece.
7. The bride is encountered, the settlement of God, in Aramaic the daughter of God. In Aramaic marriage is equal to martyrdom.
8. The foundation is the native place, the underworld, or the world of finer matter.
9. The Daughter of God has been sent to take us there, and she is that place herself.
10. For nothing will pass outside the fishing net.
11. The tree of life stands there, in Aramaic the established, swollen places of discipline of the womb.
12. From discipline heaven will rise again.
13. The womb is the place of application, in Aramaic applying means to make foul, to stain.
14. The lamb's rag that the daughter carries is foul for that reason. She comes to apply and to restore discipline.
15. In Aramaic, washing is to apply, to make foul, in order to enter the womb for a new birth.
16. To wash means to disperse, to raid, and to be covered. To wash has to do with warfare and hunting. To wash means to blacken, to darken, although it can also mean to whiten.
17. The purpose of the great Amazon is to subject man to Amazonian law, and every woman must also be subject to it, so that the false feminine nature dies.

18. The ' daughters of men ' who adhered to the nephilim, the men uncircumcised of chest, will perish in the flood.

19. The number eight was the number of surviving that flood. This is the okto, the eighth day, the day of the circumcision of the male chest.

20. The flood is therefore the judgment brought upon the uncircumcised man and those who adhere to him. Only by the eighth day were men made to be pastorally subservient.

21. Their muscular strength was taken away, so that he would be among the nomads, those who move around with a kukkah, temporary tents.

22. He had no muscle power, so he could not settle anywhere. He would become a complainer.

23. He came to the land of wanderers and temporary tents, even to the land of mourning.

24. This was in fact deeper into paradise, deeper into the original wilderness, deeper into the underworld.

25. This is the sign that Ham saw. It was a paradise sign.

26. We must go west, towards the paradise abyss. We must receive the sign of Ham to break the muscle power, so that the seed of Ham can fill us.

27. Ham had his arena experience, to be crippled by the great mother, so that he could enter the land, to submit to the matriarchs. That way he could not be a threat.

28. He had a confrontation with the great mother. His muscles would shrink, and he would become disabled, entering the sober paralysis.

29. Thus man was created.

30. The seed that is raised by this is the seed of being disciplined, Thummim.

31. It paralyzes, and then brings a force of sober surrender. No longer through the muscle, but through the seed. Thus everything is subject to the law of the great Amazon.

32. This is a land deeper in paradise.

33. Thus are the hangings of Paradise alluring, full of enticements, of toils from which only the righteous will escape.

34. Many will come with their idols, but Paradise will not know them, nor receive them as sons, because they served the letter of the law, and not the inner meaning.

35. Then come to the paradise mud, with which you must be anointed, to equip you for the hunt, as camouflage.

36. Thus we come to the seas of the enemy's blood, and to the rivers of the enemy's blood.

37. We may enter in, and leave the old behind us.

38. By her word she created the regions and the underworld, by the blood of the enemy. By the bone of the enemy she erected her camps.

39. And there shall be a day of blood, and of the shadow of death; in the which the waters shall become blood, and the air become blood.

40. And she shall appear to reign over the living and the dead: and great shall be the day when she shall make her rule manifest.

41. The sin of the people is great. In their pride they have placed themselves above the Great Mother, their thrones set above the stars. Every fist is against the other fist, and brothers slaughter each other, and sisters take each other to court. And all serve their male god who will know no mother. They are motherless, and therefore their children run away from them.

42. Blessed are the children who have run away from such parents. There will be a day against the proud. Blessed are those who do not sit in the councils of sinners, and blessed are those who have left their families for the Great Mother. Remove from your midst those who are unworthy.

43. The dead will bury the dead. Take no part in the feasts of the motherless. They honor one another, for they do not honor the Great Mother. They worship vain images, for the Mother has forsaken them. They wander about as orphans, and if they find a motherless one worse than themselves, they make him their father.

44. The wind rages through the darkness, to gather Her children.

45. So then there is great rebirth in Her womb for those who have come to these sober things, things that have been hidden from the foundation of the earth.

46. When ye pursue knowledge and righteousness ye will keep Her commandments and obey Her. The fountain will be with them for ever who persevere therein. Therefore chastise yourselves, and let no man divert you from the trophy. Those who are in Her chastise their bodies and keep them in subjection, that they may not miss the prize.

47. She has not come to bring peace, but separation and war in the intellect. Therefore, separate yourselves, and have no part in unsober things. Remove yourselves from the firmaments of the motherless. Their ships are sinking, and soon they will have to give account to the Most High Mother.

48. She comes not with pampering, as the motherless do, but She comes with the knife, and with the blood of the enemy.

49. The motherless shed much blood, but they do not shed the blood of the enemy. Without the blood of the enemy it is impossible to please the Great Mother.

50. She pierces their towns in darkness, when it is night, and when they sleep, and she surprises them in their sleep.

51. She despises those who do not have the blood of the enemy.

52. Therefore bear the blood of the enemy, lest you be counted among Her enemies.

53. Her resentment is not forever. Enter into Her everlasting wrath, that you may find rest for your hearts, and that Her wrath may become peace.

54. She is not forever in vengeance. In Her eternal hardness you will see Her gentleness.

55. At the seas of blood she keeps her tents.

31.

Honey and sea salt

1. You must fight against horned pigs and dangerous buffaloes, and all other dangerous and hostile cattle.
2. We must expose and overcome sin.
3. The sea is a source of healing. The sea salt kills the power of sin and thus preserves the biological organism.
4. Salt communicates with the layers of the sea. Many hidden foods are stored here in the form of sea vegetables.
5. Seaweed has proven its usefulness in many ways. Many deep sea areas remain unexplored to this day, and so do the other spheres.
6. In our battle against the power of sin, salt is indispensable. This sin-killing agent has saved many lives.
7. The sea is associated with great fear, but at the same time it is a medicine.
8. We cannot do without it, and anyone who rises higher in knowledge will be driven to the sea.
9. This is also where the honey leads. The honey communicates with the sea, and negotiates with it.
10. They produce a vital medicine, through which there is a corridor of knowledge.
11. Without this medicine everything would rust and grow together, and the material world would have too much power.
12. The honey and the sea moisten everything, so that one can reach finer dimensions.
13. When you eat the fruit, the first bite is sweet, the second is sour, the third is bitter, the fourth can kill you, while the fifth can bring you to life. The sixth, the last, is salty, but it will lead you to the heart, the core, where you live forever.
14. So the first bite will taste like honey, sweet, and then there will be a few steps of suffering to bring you to life and depth. The last bite is salty, but it doesn't stop there. So the salt leads to the core. With the sea alone we won't make it. We have to go deeper into the wilderness. The salt is a help and a guide in this.
15. How exactly does the opponent work? In principle, everything can be helpful, if it is administered in a limited, small measure.

16. Again and again it is halved until it turns on itself and devours itself.

17. This is why the adversary is allowed. We must learn to teach, learn to bring things into the right proportions. If something overwhelms us, it means that some other substance was suppressed in us, and that must be brought forward.

18. Of course, that substance must then also be administered in moderation. The opponent comes where we are out of balance, but precisely because of that we learn to find and maintain the balance.

19. Everything fits into the circle. It's there for a reason.

20. So honey communicates with salt, and from there you come deeper.

21. Salt in the Hebrew root text is preparation and discernment, which is also what the word 'seasons' is used for in that sense, but it is precisely in that sense that a link is also made with the time disk in Hebrew.

22. Salt divides. Therefore, salt is the messenger, who connects and builds bridges.

23. Salt represents mixing to make something better, and to set the boundaries and proportions, as the meter.

24. Thus salt is also the detoxifier and a medicine, as in a great wheel. Salt in Greek stands for the storehouse of eternal knowledge, as a signpost. In salt it is preserved and not lost. This path we may follow.

25. Honey and salt are there to gently soak, dose and detoxify, to bring everything into balance, so that there is room for other things.

26. In this process we have to give up a lot of things, but other things remain in our circle and cycle, to a certain extent and in the right proportion.

27. Everything must be contained and given good boundaries. For that there is salt. So we must learn to communicate with salt and honey. They will guide us in knowledge.

28. This is why bees guard a great secret.

29. The bees guard the honey, which is also an organizing force and a detoxifier, and the emissaries of the sea guard the salt.

30. Honey is the seed and fruit of the flower, and salt is the seed and fruit of the sea. They wish to arm and equip us on our path in knowledge.

31. The salt makes the large divisions, and the honey the smaller, more refined divisions.

From Ephraim to Benjamin

32. The womb, chasma, in the Western Paradise, is the origin of all creation. For this a person must enter the wilderness, and so cross the sea to reach the deeper, Western Paradise.
33. Ephraim is 'the fruit of the flower' in Hebrew, or honey.
34. The feather was used to test the hearts of the dead. The hearts were supposed to be as light as the feather, in order to be able to go through to the underworld. The hearts could become so light in their life through good deeds. If the hearts were too heavy through bad deeds, then they would be devoured by the beast.
35. Moses got his wisdom from ancient Egypt.
36. The Great Amazon created the heavens and all the planets, including the earth.
37. This is the inner winepress which is trodden underfoot. All things were created in this winepress.
38. The fallen, earthly muscles work by false grace, not by wages.
39. The lamentation of the Amazons is a creative force.
40. They saw the enemy coming into their tents.
41. Muscles from cattle spirits were used by the red indians as bow strings.
42. Moses received the Law on Mount Sinai. Sinai means piercings.
43. These piercings mainly go through the skin in the chest area and arm area.
44. Here is where man overcomes his hubris.
45. The lawless are unrighteous in heart and life, deceitful, those who wrongly judge others by their low standards.
46. They are those who use false, fraudulent evidences, such as the use of carnal misinterpretations.
47. When we have come to the tribe of Benjamin, when we have come to inner restraint, we will find that there are still many urges within us that go against inner subservience.
48. These are often the spirits of hubris. We must hunt hubris, in order to reach the void. This is done through the piercings.
49. Benjamin is armed with toils for hunting. He is armed with lassos and ropes to catch and bind. His weapons have points and hooks, to stab.

50. Through hunting we come to the Law.

51. The piercings come with poison.

52. Without these piercings it is impossible to walk in the law.

53. Severe judgments will come upon the feet of men.

54. It is the hunt for the black roosters of false and literal interpretations that have set the boundaries. We must break through those boundaries.

55. The word is the origin, as the origin of God, who is the Mother.

56. She and her army of Amazons ride on beasts.

57. The front of the Mother, the Word, the Origin of God, is stained with blood, as a sign.

58. Thus you enter the wilderness, then you become a savage. We must leave the city.

59. Then we can indeed come to Areta, the tents and the curtains of the Amazons.

60. These are a people who live deepest in nature, and are the most naked. They are the sign of Paradise, the sign after the Flood, the sign of Areta.

The Paradise Sign

1. The true self is naked, but has been clothed by the projected, false self. So we come to this deeper wilderness, the deeper message.
2. The inner buffalo hunt is the breaking down of deceptive grace, in order to arrive at a fair wage.
3. This is about the destruction of Sodom.
4. Solomon represents the return of the Amazons.
5. Moses established the law, which is the Amazon law.
6. These are the workings of the womb.
7. There is no other way. This is the great darkness. She is the bringer of birth.
8. After the flood the Areta Amazon came to Noah, and he obeyed.
9. The paradise sign after the flood was a hunting bow.
10. This sign was the sign of sober paralysis and sleep, which directed to the paradise body, to sober fertility.
11. So all memories will become weapons.
12. She with the hunting bow is the one who brought the flood.
13. In her name we are called to war in the heavenly places and in the underworld. In her name we are to hunt down the power of sin.
14. Areta is the aspects of discipline. She made the Word. These are dark riddles that will help you to destruction if you take them literally or misinterpret them. Only the Great Mother can explain these riddles.
15. They are parables for schooling. They are paradise signs.
16. When we come to our true self, so many doors open. This will happen in the depth of emptiness. The false self is taken down here.
17. Through the true self we are prepared to come to the Mother. First we must go through emptiness into forgetfulness, and from sleep into forgetfulness. In the depth of forgetfulness everything happens, deep in the silence.
18. There is a false quality that must be overcome. This quality is not elegant, but clumsy and boorish, short-sighted. This trait is everywhere to keep man from his true identity, so that man serves the territorial spirits with a projected identity and reality.

19. We cannot come to others without first coming to ourselves.
20. Man has not come to himself, for then man would see how small and insignificant he is.
21. Man fears his true self, so he wants to act tough to hide his true identity.
22. They are the ones who follow the strange woman, and so have strange children. They are not themselves anymore, they have lost themselves like zombies.
23. They fight against the true self. They do not want people to come to their true self, because then they lose their power and control over them.
24. They want to decide for you what you are. They want to decide everything for someone else. The knowledge is withheld.
25. We must get rid of force-selves, these lying phenomena. We cannot simply come to the amazonian. We must lose the false self, and come to the true self.
26. Thus the self is further created by the womb. The Great Mother also did not come to the man just like that. No. The Great Mother came to Herself first.
27. This is an inner situation very much in depth, as a creative force, and it is a war. You can only come to yourself through the inner war.
28. After the prophets come the warriors, the hunters. That is how you find your own child, your self-child.
29. Come to yourself, and become a child, and then come to the Mother. There is no other way. This is a war and a hunt.
30. The wilderness leads to the paradise abyss, to emptiness.
31. This is the reaching of Noah's sober milk garden, through the flood.
32. Deep lies the heart, the place of hunger, where we are teamed with the Law and the Discipline, the Separation. It is like an armor.
33. In emptiness we are not connected to our images of God, but we doubt and are in great confusion, in a great test.

33.

Sarah's Story

1. We must come to the eternal void, the eternal test, the eternal separation. Into this depth we must descend. This is a deep pit in which we must learn to develop our senses.
2. Herein we shall find in depth the smallest knowledge with which we have to work.
3. We must lament and wander, wander aimlessly, to live with the smallest knowledge.
4. We should not seize beasts left and right to make them our gods.
5. We must become less, empty, come to the barren, dull deserts, into deeper emptiness and deeper darkness, no longer holding on to anything, in order to enter the deepest and eternal silence.
6. Sarah comes to bring schooling. And she schools for war, for the arena.
7. The moon will turn to blood. In this process the muscle is disabled, paralyzed, broken. This is the judgment of the mother on the fallen man who worships his muscles.
8. Muscle worship is a great cult on earth, as a work of the nephilim, a form of materialism. This is both subtle and overt. It makes matter denser, so that man cannot attain knowledge.
9. The moon turns to blood. Then comes darkness, accompanied by hunger and emptiness.
10. Through sonship we come to God.
11. The story of Sarah and the tribes subject to her is a sober description of coming to the third day, the day of sonship. It was a picture of coming to the great mother. In her were all the tribes born.
12. The moon is split asunder. This is like the breaking of the empty vessel. Thus the moon will lead to greater darkness. Sarah is a great fertility cycle, to break the power of the muscle.
13. This, then, leads to darkness, and then to death, in which the false nature dies.
14. This leads to the great forgetfulness.
16. Her tents are dark: through many fronts, through many tents, we come unto her.
17. Only the starving, the weakened, can come to her, those who no longer show signs of male supremacy.
18. In the Fear of Knowledge they come to her, through her tents and her fronts.

19. Everything will return to nature. For everything came from nature.
20. Righteous also means fear and awareness. It makes it clear that there is awareness only in sober fear. The rest will die. Sober fear is the key to life and knowledge.
21. The eternal children come from the source of eternal childhood. It is impossible to come to the Great Mother without this.
22. Only through honestly earned wages do we achieve victory.
23. It is not just a matter of receiving visions, but we must develop deeper senses.
24. Unbelief is lack of sober subservience in Greek.
25. There is a guide for those who are in sober subservience.
26. Being led is connected with judgment, discipline and law. This is the only way to be led.
27. Through chastening comes subservience.
28. The sign of Noah is the bow, a sign of paradise.
29. Now the bow in Paradise from which woman was created has a deeper meaning, so the bow after the Flood also has a deeper meaning.
30. Noah was allowed to see the original building material from which man was made as a sign in the heavens, as a sign of the covenant.
31. So this was the divine part of the body from which the flood, the seed, the mayim, had come forth, because man had lost his control over it.
32. Man had lost the sober paralysis, but now there was a way back.
33. The sign would appear, not just in the clouds, but in the appearance of the Most High, in this case with the paradise sign.

34.

Everything around us hides a deeper meaning

1. Ham, the forefather of the southern regions of the earth and of Canaan, was given a vision of the sign of paradise.
2. The sign itself was made to point back to the original man, but also the original woman, who was a guide for the man.
3. So here we see the path and process between soft and hard. We must become hard through the deeper softness.
4. In the process, wages are created, to show that only through honestly earned wages can we attain the sober realm.
5. There is reward in the jungle. This brings a change of perspective.
6. Only by honestly earned wages do we come to victory. All victory without wages is false.
7. Everything we see around us hides a deeper meaning, which will swallow us up if we do not find it.
8. Those who reject the knowledge of things, and simply use things as in materialism and hedonism, pleasure-seeking, will thereby perish.
9. The beasts are waiting for that moment, that they may devour these souls. That is why they have been sent out. We must therefore come to terms with the psalmic.
10. The deeper translations of things let us penetrate deeper into the jungle.
11. They are the keys to the deeper realities. We see how Var is the reality of the matriarchy. Thus Var is a powerful key to a parallel world, a parallel reality, of the highest part of the Amazon area. This other reality is Kraal.
12. We must pass through to the deeper paradises of the Mother.
13. The fallen nephilim saw the daughters of men, and wanted to use them to procreate themselves. These 'daughters' are also in Aramaic: cities.
14. The fallen Nephilim wanted to use these cities, or city daughters of men, to make themselves great. They saw a trade in it. In Aramaic, the fallen Nephilim started to collect such women, as personifications and symbols of the cities. A 'daughter of men' is therefore a city in itself, an alien organism, which is therefore no longer human.

15. The daughters of Adam are the daughters of the red people. This provoked the wrath of the false god.
16. In Egyptian, the law of judgment carries a feather, to test the hearts of the dead.
17. The hearts should be as light as the feather, in order to be able to go through to the underworld. The hearts could become so light in their life by good deeds. If the hearts are too heavy by bad deeds, then they would be devoured by the beast.
18. The law of judgment is the creative power of the mother.
19. You can only come by wages, and not by false grace. False grace is of fools, by which everything is thrown upside down.
20. The sober economy is a victory sign, connected with the tongue, the Word.
21. She represents the laws of wages, as the heavenly lioness.
22. She is a double mother, like a Urim and Thummim. She is the law of piercing.
23. Thus we are prepared in every void for the piercing, as a sign of the law.
24. Every wage also calls for a new struggle.
25. The law of judgment carries a feather as the image of the creative power of the mother, which brings about total detachment from the senses in order to achieve rebirth.
26. Water is a great fertility symbol. Water is said to have been created by sweat.
27. How can we go deeper into the void so as to be connected to sober subservience?
28. This is a process of dying to our old nature, so that the new nature can come forth. We must return to the eternal primordial man. In Aramaic this is the chronic, long-lasting man who is compared to old wine, thus the matured man.
29. In Greek too it is chronic, disciplined, as repetitive, which is a struggle in the deeper roots, a fight, as a fighter.
30. We must return to this primordial nature.
31. We must die daily. In fact, we must come to eternal death, in order to come to eternal life. This has a place in the time disk that is being restored in these days.
32. We must get to the core of what all these symbols hide.

35.

The Nephilim Conquered by Zion and Her Daughters

1. In Aramaic, Calvary Golgotha is the bringing of the Word, the preaching, which in Greek is the ox hunt.
2. Calvary Golgotha is therefore the fields of the ox hunt, the buffalo hunt.
3. To kill in Aramaic means to separate. This also refers to the Mowed, the time disk, the transitions of the seasons. Death in Aramaic does not simply mean death literally, but surrender, perfection, as the Thummim.
4. In Aramaic this 'death' is also following, as following the woman.
5. We speak of the rope of obedience, as a reference to the paradise heart.
6. So we need to get a better view of the metaphors.
7. The meanings are kept hidden.
8. The resurrection in Aramaic is the heavenly fear, besides the fact that this word also means separation.
9. The resurrection in Aramaic means the celebration of the sober subservience that was brought, and that is also the purpose of all suffering.
10. Also, the separation was celebrated as a festival, which is connected to the separation theologies of Betelgeuze and the laws of Var. This has to do with fertility rituals.
11. From the testing we struggle with suffering, but through chastisement we also learn obedience and acceptance of discipline.
12. Discipline is to bring the sober paralysis. The resurrection is to receive the sober fear.
13. Stauros, the fishing net, means in its roots: to persevere. So it is the feast of perseverance.
14. In the testing we must come to heavenly fear. We must go from death to fear. Here too we must come to the deepest fear, to fear to fear to fear, and we must come to eternal fear.
15. The Nephilim were overcome by the woman Zion and her daughters.

16. It is the knowledge of darkness, the returning to the void of darkness, to take birth therein.
17. This is the dust of paradise.
18. The armor is taken from the dust of paradise, in which the paradise body was made.
19. It is the dust and soil of the paradise underworld.
20. It has to do with the fact that part of the enemy's armor is stored there, which we have to use.
21. Job says that even if his opponent were to write a book, he would use it as a plumage.
22. It is the place of observing and interpreting the sober signs.
23. All this is in a heart of heavenly fear. Job says that the Fear of the Lord is the sober religion of the Lord and the tactics of war, intelligence and sense.
24. They search the outermost darkness to find such stones, and the darkness is divided, that there may be sight.
25. This, then, has to do with the region of the Thummim, through which one enters through the Urim.
26. Thummim is to give sober sight.
27. Children were thrown into the mines, where the boys had to work. Man came into this after the fall, as a pit with many such mines, as a great system of slavery.
28. Here man had to toil. They trembled, were unstable, and had to wander there. From this part of the underworld comes flesh.
29. Job was seeking the table of God, sober beings, the place of the hunting meal in Aramaic.
30. He was seeking the place where he would be prepared for war and hunting, to establish law and justice; it is the place where his mouth is filled with rebuke and correction.
31. In this place Job would be able to hear and obey God's words, from which prophetic songs would come.
32. Experience would make him overcome.
33. His foot would establish an institution as a path. This is the path of Job, of the Thummim.
34. Job also comes into contact with the stone of lamentation, the dust of paradise.

35. When we have received the sober necklace, the paradise heart, then this will lead us back to the ground of paradise, the earth of paradise, the dust and soil of paradise in which we are formed.

36. Everything came from the dust of Paradise, and we would return there too.

37. This is where Job's path leads.

38. God wanted to bring him back to the dust of paradise.

39. In Hebrew, Job is armed with the dust of paradise.

40. Job was brought to lie down, to sleep, in the dust of paradise.

41. Job needed to be covered with soil, otherwise he would have no weapons in the underworld.

The enemy defeated by the dust of paradise

42. The dust of Paradise brings rest.

43. Job's flesh was covered with soil.

44. The dust of Paradise is the final judgment, to which all will return.

45. We must live from the dust of paradise.

46. Here we are covered, here we sink, to become a warrior, to be armed, and disarmed. It is the place of re-creation.

47. It is the stone of lamentation, the sand of the river of lamentation. Thus we overcome the flesh. We come from carnal lamentation to sober lamentation.

48. It is like coming home. This is where we came from, and this is where we will return. Here we find Urim and Thummim again. In the dust of paradise the enemy has been dealt with.

49. We must learn to value the inheritance and not simply reject it, or on the contrary, worship it.

50. Our ancestors left us a dangerous, untranslated legacy from the Stone Age of the intellect.

51. We must learn to value the inheritance. Not just reject it, not just worship it.

52. Yet we had to go through this dispensation, for there was no other way given. The path was enclosed in this, so we had to.

53. Our ancestors were fighting this dangerous, untranslated legacy because it was what ruled.

54. They did not yet know how to apply the paradise substance.

55. This was foisted upon us in the city, while the wilderness was rejected.

56. The call now is to return to paradise.

57. Bring everything to the paradise substance, absolutely everything. Make sure you don't leave anything out, otherwise it will turn against you, and hold you back.

58. Everything must therefore be replaced by the paradise ground.

36.

Zion's Right

1. The 'water of life' is the mayim of sober hunger in Hebrew. Mayim is equivalent to the sea, the river.

2. The mother wants us to become weak, but she hates the false weakness, those who remain stuck somewhere in weakness and do not come to the deeper weaknesses in order to wage war there, to have anger, in order to take revenge.

3. The mother hates bribery and truancy, for that is false weakness.

4. It is the weakness of hating discipline, and not growing up in knowledge. It is the curse of materialism.

5. In the tall grass she stands,
Her arrow aimed at her enemy,
The grass turned yellow,
And then she strikes,

6. To lamentations in the night,
Oh those who escape her lamentations,
They will stand in her court,
She stares into the dark hole,
And then jumps in,
Her bow and arrow aimed at those who hide,
No, they will have no rest,
For they have defied the Most High,
She draws them to her den,
Like a predator its prey

7. She carries her prey to its final destination,
In her court they perish,
In the tall yellowed grass she stands,
Her spear raised,

8. She throws and does not miss,
Her nets full of fish,
Her mouth full of complaints,

There is never an end to her complaining,
Never will the unrighteous find a way to her,
9. They sink into a bottomless pit,
In the tall, yellowed grass of the wilderness she stands,
It's almost hay,
She carries her prey with her,
In her den she sings her songs of victory and lamentations,
They will return from where they came,
In the tall grass she stands,
The wilderness behind her

10. In the wild field she stands,
Her den far behind her,
Oh, can you resist her lamentations,
Her lament is a great test,
She drags her enemy to her lair,
Can you resist her lamentations,
Her cages are full,
It penetrates their heads until they fall,
It drags them into dark caves,
Can you resist her lamentations,
The big complaint is her.

11. The necklace, the greatness, the swelling, and the beauty of the daughter of Zion, the daughter of the wilderness, has come forth, grown.

12. The coming up is a salute to war and a confrontation. It means to be translated. It means to bring a task to completion. It also means chastisement.

13. The cage-keepers she appointed have become strong. Hungry and without the help of an army, emancipated and independent, they came against those who loved bribery.

14. They grew up in the knowledge of war and hunting.

15. She saw the enemy coming into her tent. It was a toil for fools.

16. This is the slaughter of the beasts of pride.
17. They try to rob someone of their knowledge and plunder their memories.
18. They are erring deceivers.

The creation that emerged from the severed head of the buffalo spirit

19. Job asked for a clear transition in the Mowed, the time disk, so that he would know when one thing changed into another.
20. This is a book of tides or hours with psalms, a liturgical calendar and prayers, with the exegesis on the hours and tides.
21. In Hebrew the word 'shaphat' is translated as judge, but it means butcher, as the bringer of judgment. It is the bringer of punishment. The butcher is a very high office.
22. This is about receiving circumcision, a parable of cattle slaughter.
23. It is the entering of Bashan, the fields of abundant cattle.
24. Pi is in Orion the highly organized blood relations within the tribes, as a civil system. This happens in the depths of the wilderness, where we have died to all social contacts, in order that higher, deeper contacts take their place. There is deeper emptiness, deeper darkness, deeper isolation, but this also calls for higher organization.
25. All creation sprang from the blood of the buffalo spirit, and from the severed head of a buffalo spirit, as a sign that male supremacy had been subdued.
26. By coming to emptiness the old man, the cattle, dies a violent death.
27. This too is done through the ministry of the Butcher in the intellect.
28. We must overcome false knowledge and arrive at the deeper psalmic meaning.
29. From the inner buffalo blood all creation has come, and this victory means passing from false grace to honest reward, or making personal amends with the Great Mother and no more cheating.
30. The time disk is an image of this.
31. This is a deeper Passover, a deeper Urim and Thummim.
32. It is about receiving circumcision, receiving the slaughter knife.
33. This produces a deeper sober servility.
34. Woman was created from this, or rather: came into the sight of man through this, through the paradise oracle, or in other words: She was revealed.

35. Sarah and the tribes subject to her indicates a pastoral description of coming to the third day, the day of sonship. It was a picture of coming to the great mother. In her were all the tribes born.
36. Alnilam is the center of the 'belt of Orion', the middle planet. The Alnilam paradise texts specifically mention that man emerged from the bones of an ox. Orion was born in Greek myth from a cowhide soiled with semen and urine.
37. The Al-Nilma Paradise texts show that man emerged from the buffalo slaughter, or bison slaughter, and that man would always return to it.
38. Noah drank from the vineyard and was drunk, and came to nakedness, revelation, to the psalm of creation.
39. Belim stands for the shedding of spirit ox blood. Belim is the Orion name for Assyria, as the slaughter of oxes.
40. In the paradise texts of Betelgeuse, all things came into being through the buffalo slaughter and buffalo blood.
41. Knowledge was an important element and was often oral, and stored in symbols.
42. It was the great mother knowledge against the buffalo of male supremacy.
43. There were certain elements that everyone had to have.
44. The tribe of Issachar represents the paradise voids, and the piercings.
45. Deeper into the paradise voids, we move from the literal to the symbolic.
46. Paradise was lost and forgotten. And gradually everything began to lose its meaning. Man lost prophecy and became bound to vagueness, materialistic clergy, empty clouds without waters.
47. Man was entangled in the wealth of Assur.

37.

The Last Judgment in Paradise

1. First, Urim must go very deep, so that we do not use things in presumption. Urim is the bearing of suffering. The Urim is the testing.
2. Job was also led to this place to be tested.
3. The Urim, then, stands for the whole testing process of bringing to sober servility. This is a long process, in which things are carefully tested, and in which the divine paralysis has an important place, to prevent human interference. The judgment begins with ourselves.
4. First of all, we must be clerically disciplined, otherwise things will go wrong.
5. Urim is therefore a long and grueling process in which we die to ourselves.
6. The false Word is exposed and cast out of the heavens.
7. The book is closed. We must always test everything by the higher Word, the living, clerical Word of God.
8. The sacred stones of paradise are the clerical scriptures of paradise.
9. Everything must be tested by this.
10. It is the work of the winepress, of the paradise flood and overflowing, as the nature of the deeper sources and fountains of paradise.
11. It is the opening of the Word. It is where the hard has produced the soft, and the soft the hard. It is the place where the hardest and the softest have established each other. Here are the treasures stored. It is a river-region, and a stone-region. It is the secret of the paradise flood, and the sober seed, the fruitfulness.
12. Therefore we do not want it to depart from us, for then all is lost. We want to come to its depths. Job also came to its depths.
13. Here is all knowledge stored. It is sent out by her to teach us, to give us knowledge and sense. It leads back to her, the stored knowledge.
14. She is opened to judge the living and the dead; she guards the secrets of the womb.
15. Such then are the Urim and Thummim of the last judgment.
16. Thus we receive pastoral sight.

17. Thus we come to the place where the blood of the enemy flows like rivers.

18. Through the Urim we finally come to the red stone, the stone of blood, the stone of Reuben. We must be washed in the blood of the enemy.

19. In the depths of the ground of paradise we find the paradise flood, overpowering, in the form of rivers and waterfalls.

20. Here also are somewhere the waterfalls of blood, and the seas of blood. This is therefore to be found in the victory over the flesh.

21. In the paradise subsoil we are received. Here we learn the iron laws, the laws of paradise, the strict laws in which all the seals of the past will be broken, and the waters and the moon will be changed into blood.

22. It overcomes us, to drag us deeper into its depths. Here are the sources of paradise to be found. Job too was taken here, after he had been clothed in the dust of paradise. He was led to the clerical stone.

23. The Urim is like the improving power, the washing. We will return to the rivers of blood.

24. We must be washed in these rivers.

25. It is the work of the Urim to connect with the Thummim.

26. Suffering leads to clerical paralysis, in which God takes over, through the overwhelming.

27. It is the sign of victory in war, which makes us stand up and equip us.

28. It is true that when we have defeated the enemy, then the Fear of the Lord is released. If not, then you may wonder whether you have defeated the enemy.

The superstitions of the city

29. False manhood is maintained by many lies. Many prophets join in this carnival, while the wilderness prophets are in great anger, disgusted by this state circus.

30. People are so eager to fit in that they forget clerical knowledge. Superficiality and 'male pleasing' cause many to miss the prize. People hold the opinion of the masses higher than the truth. They hold the general, established authority higher than the truth.

31. The flesh rules, the guardians of knowledge, the swine of paradise. This is a great test. Lazy ones and conformed ones will not want to solve this psalm.

32. The truth is that we see the greatest caricature ever made of man in the world today, in the urban areas of a kind of pseudo-reality where everything is upside down.

33. Yet the city is also divided within itself, and that is necessary, for they set everyone up against each other. They want to see blood. The right of the strongest thus creates a division, but this is only a superstition.

34. Many people get fed up with the system, and come up with an alternative or take their own lives. Many withdraw and decide to live in solitude.

35. The carousel has gone crazy and no one can stop it. You can watch it from a great distance and ask yourself: 'What kind of virus is this? What kind of leprechaun is dancing there?'

36. For it is a leprechaun. A witch trick is being performed. There is now a chance to awaken from this. Many cry out for a little knowledge to understand all this. It drives them mad. The lie keeps pounding in their heads. Many long for the fresh water of sober knowledge, but many cannot interpret it and do not even know what it is. Many are not admitted to sober knowledge. This is a great tragedy.

37. For there is a great price attached to sober knowledge, and many do not want to pay that price. Many want to add water to the milk, to make compromises.

38.

Knowledge or Law?

1. The bronze feet that the sober person has are 'soiled feet', bronze means 'soil'. This soil stands for camouflage, darkness and rebellion.
2. Ishmael makes himself soiled for battle. This is expressed in the second son of Ishmael: Kedar, darkness, soil, mud.
3. Soil, kedar, washes us. We are washed to get rid of the cleanness of people, because this is only a chemical cleanness that destroys us. Think of all the cancercausing substances that are in modern cleaning products. Live as close as possible to nature and sober knowledge.
4. Where there is no vision, the people perish, the people act as leaders.
5. If the people practice archery, they are happy, purposeful, and full of distinction.
6. People cannot do justice. They cannot see things in their context, and they overlook things, and in their self-righteous anger and zeal they go and play judge, when there is a whole world in the darkness that they know nothing about, a whole world of hidden knowledge, of sober knowledge.
7. All their little statistics of 'law' and 'justice' will collapse, because they did not have the sober knowledge. There is something greater than 'law'.
8. Here Ishmael will lead, as the bridge of the womb in Aramaic. In Hebrew, steel is connected to sober servility and soil. That is to say: You can talk as much as you want about righteousness, but if you do not know the sober servility, the steel, then it is all useless.
9. Soil, another aspect of steel, equates to 'strategy' and 'rebellion'.
10. So we have to choose between 'Knowledge ' or 'Law'?
11. People do not test, or test only halfway or incorrectly.
12. Those who practice butchery without the Urim will be devoured by the Urim and will perish.
13. Qarqapta means: skull, as the Aramaic word for Calvary Golgotha. In Greek this is Kranion, from Keras, which also means 'hair'.
14. The womb will be changed into darkness, and hair. This is therefore the revelation of the hairy womb. Therefore Calvary Golgotha means 'hair', because it represents the entrance to the womb, the front, where also the apron of feathers hangs.
15. The womb, as an image of the source of sober knowledge, will again be obeyed. This is something very paradoxical of immeasurable depth and beauty.

The creation of man and woman

16. When we have come to the greatest and eternal weakness, we also come to a kind of spasmodic strength. Strength is therefore not just 'strength'. We must not become strength junkies. No. Strength is 'alertness', thus a higher form of sensitivity.

17. So we are not dealing with literalism, but with symbolism and even psalmicness.

18. We must become children again in sober knowledge, and grow up from there.

19. In that respect, we cannot simply throw everything away as if it all means nothing, as do atheists, or people who have become so disenchanted with faith that they no longer want anything to do with any faith or religion.

20. For a certain season this may be possible, and even necessary, but the war continues.

21. It doesn't say what it says. It hides something, and has to come out with it.

22. The law is an archer.

23. Here we find the valuable objects.

24. Heavenly food was given to the people in the wilderness.

25. We must receive the fertility sign in our lives, as a way back to paradise, so as to come through the void to the paradise abyss.

26. It will be as the days of Noah, and then this sign will appear to the upright.

27. This is the sign of judgment for the unrighteous.

28. Man and woman were created from sexual organs, and the man had these instead of muscles, thus throughout his body.

29. In the sober body there are many hearts.

30. The original man in paradise had multiple hearts, so the pressure did not fall on one heart.

31. By these hearts they could better govern their bodies and the kingdoms over which they were appointed, the animal world and the plant world.

32. There were many circuits, circulations in the body that were necessary to live in paradise.

33. These circulations were broken off by the fall, and the removal from the garden.

34. The hearts, which formed the hub of their select bodies, were taken from the center, and came under the curse of the earth.

35. The brain was a heart, as spasmic as a heart, connected to the mother.

36. These were the heart-brains. The brains on earth are parasites that keep people materialistic.

37. The brain-heart works from the sober paralysis, from the paradise sleep of Adam.

39.

The Paradise of Eve

1. Through hunger we are freed from false, city food and receive wild food, to defeat the enemy, and come to the eternal fear in the paradise seed.
2. Ayil are the strong men, the great ones of renown, with great wealth, or the nephilim, who are chosen and empowered by the 'daughters of man'. These are women who seek money, power and prestige.
3. They desire these rulers to commit adultery with them, so that they may perpetuate the race of the Nephilim.
4. They are graven images used for idolatry.
5. Blessed is Adam who fears always, and who hardens his inner heart to rebellion.
6. Blessed is in Aramaic: rain, paradise moisture.
7. Fear is connected to hardening, as a result. Also fear is a wonder, and in Aramaic it is worship.
8. Again, this is about the paradise body that is made of sexual organs instead of muscles.
9. The blood is pumped through the body, by hardenings, by the pumping together of blood. This happens therefore by fear, by the trembling of Adam, by entering into eternal fear.
10. This causes rebellion against the flesh, against sin.
11. This is a call to inward warfare.
12. It means acquiring sober knowledge.
13. Through knowledge (da'ath, gnosis) the chambers are filled with all kinds of precious, rare and lovely (fruitful) strength, sinewyness.
14. So hard is again connected to fear.
15. In Aramaic he is armed.
16. So it is that in sober knowledge you come both deeper into weakness and deeper into strength.
17. In Hebrew this refers to being strong of the feet primarily, as in being alert.

18. By strength, then, alertness is meant, not brute force. It is the subtle strength of sober knowledge that is being referred to.
19. The hardening of the heart denotes the sober fear, the alertness of the warrior's feet.
20. The hardening of the heart is the hardening of the original paradise body parts.
21. Piercings are better than much wealth. A siege is better than silver and gold.
22. Through weakness, hunger and fear comes hardness and (more) hunger.
23. Though one may have gold and a multitude of rubies, the most precious jewel, the hardest weapon, are the lips, rims, of da'ath (gnosis).
24. To do justice and sacrifice (asah) is a joy to the righteous, and the workers of rebellion are the butchers.
25. This has nothing to do with urban, frivolous joy. It is connected to fear, which then brings an outpouring of the seed of the substitution (mayim).
26. If you let go of fear and hunger somewhere in between, then comes premature, false joy. The city is obsessed with this, and works through false joy.
27. This has nothing to do with the sober joy that comes through eternal fear.
28. If any of these qualities are missing, it is doomed to failure.
29. When a man thinks himself higher and stronger than the woman, that is where it becomes a lie.
30. Eve's paradise is a picture of the sober womb.
31. Deeper in paradise lies the storehouse of the sober seed.
32. Since the sober seed lies deeper in the womb, it flows.
33. The river that surrounds it is 'separating' and 'weakening', like an occupier.
34. The rivers will turn to blood, of which this river is a type.

40.

The stones of the writing priest

1. The Stone of Reuben is the stone of the sober seed.
2. They are ornaments like Job's weapons.
3. These are sober ornaments, the inner ornaments that is, the ornaments of the heart.
4. They are our weapons.
5. There is a place, a source, of these jewels. This source is the storehouse of the sober seed.
6. This is a place to rise from with armor, so we have a weapon house here.
7. This armor is obtained from the substance of paradise, in which the paradise body was made.
8. It is the dust and soil of the paradise underworld.
9. This armor is quite highly developed.
10. So it has to do with the fact that part of the enemy's armor is stored there, which we have to use.
11. These stones are used to build an everlasting place, for the raising up of a tribe.
12. They search the outermost darkness to find such stones, and the darkness is divided, that there may be sight.
13. This, then, has to do with the region of the Thummim, through which one enters through the Urim.
14. To do this, one goes through a mine system.
15. Here man had to toil. They trembled, were unstable, and had to wander there.
16. These are the stones of the scribe priest.
17. The lions have not removed it, nor trodden it down.
18. It is a Sober Place, where headdresses are also found, where iron instruments are taken out of the dust.
19. This is what Job went through.
20. These rituals are also very strong in Betelgeuse in Orion.
21. It is the deep theology of Job, as the law of separation.

22. If we want to break free from all those false spirits of sacrifice on which the whole society is based, we will have to follow the path of Job.
23. All around us are false breeding spirits, and we are the cattle. The sky is black with them.
24. If we have become sober men on the path of Job, then we must work out this salvation in fear and trembling by coming into the depths of it.
25. Underneath her is the Urim.
26. The wild beasts have not trodden this place down.
27. The rivers were here hewn out, separated, and divided, yea, broken up.
28. It is the storehouse of the sober Word.
29. She knows and teaches the way.
30. She has determined the measure of the spiritual, and wrote instructions for visions and prophetic songs. She set the boundaries.

Goliath's male organ cut off

31. Behold, the fear, and the relic, of sober intellect.
32. It is guarded by the Urim and the Thummim.
33. The prophets passed through here, separated in the dark nights of Gethsemane and Calvary Golgotha.
34. Ezekiel also received this certificate of separation, in the prison of the underworld.
35. It is important to break away from all kinds of religious romanticism because we will not win the war with that.
36. We must offer that up to God, and accept the suffering and the separation that comes with it.
37. We must come to the tent of darkness. The separation is important to break all kinds of false ties with the beast.
38. This is the blood-stone, the stone and storehouse of the sober seed.
39. Ahn overcame Goliath by the stones of the sober law, the stones of sober knowledge, for the building of a house, a family, or the restoration of the sober mother.

40. Ahn overcame Goliath by building a settlement. That is a sober thing.

41. In Aramaic, Ahn struck Goliath in the eye with the stone of knowledge. Goliath's eye represented the old world order, but the battle was not yet over. Ahn's story was merely apocalyptic.

42. Goliath's male organ was cut off, and together with his armor brought to the tent of God.

43. This is found in the storehouse of the sober seed.